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WEEKLY REVIEW.

—A writer in the *Christian World*, describing a visit to Niagara Falls, says:

"How is it that such scenes invariably bring to one's remembrance the loved and the lost, the friends far off, the faces that have been and are not? Is it that they stir the soul at its lowest depths, and throw their influence into its most inward chambers? We know not—such is the fact, all will attest."

The fact is, we think, as stated. We would account for it thus In the presence of such sublime scenes, one is made to apprehend the presence of God, and with that thought comes naturally the thought of those who have passed into a brighter world where God is all in all. The sublime, as it lifts our thoughts to the great Author, awakens aspirations after something higher, better, purer, and we cannot but think of those who once were side by side with us in the pilgrimage of life and are now breathing that holier atmosphere. The eternal power and Godhead of the Creator are shown in all his works, in the quiet stream as in the cataract; but 'familiarity breeds contempt' in minds that have known the taint of sin, and men have learned the art of walking amid ten thousand witnesses of God without perceiving Him. But when brought newly into the presence of Niagara or Vesuvius or Mount Blanc or the ocean or a typhoon or other extraordinary display of the forces in nature, the shield of practised unbelief falls from their grasp, and they are made to recognize the presence and power of the Divine Ruler. Self is for a moment abashed and trembles upon its usurped throne; but soon, in most cases, regains its sway. In the presence of death, this awe comes over the spirit. Like the monitions of conscience, this feeling, if resisted, soon ceases to manifest itself. But when we have been brought into harmony with God, when our spirit is in accord with the divine Spirit, we then apprehend his presence every where, and gates of heaven open before us from day to day along the pathway of life.

—In the multiplicity of things demanding our attention, we forgot last week to call our readers' attention to the fact that to-morrow and Monday, Oct. 28 and 29, are the days set apart for Universal Prayer for Sunday-schools. Though rather late, we here append the suggestions of the S. S. Union Committee:

That on LORD'S-DAY Morning, October 28th, from 7 to 8 o'clock, all Christians in private offer prayer on behalf of Sunday Schools. That the opening engagements of the Morning School be preceded by the Teachers meeting together for prayer. That Ministers be asked to preach Special Sermons upon the Claims of Sunday Schools. That in the Afternoon the ordinary exercises of each School be shortened, and that the Scholars be gathered for devotional exercises, interspersed with singing and appropriate addresses. To this service the Parents of the Scholars might be invited. That at some time during the Evening the Teachers, in union with other Christians, meet for Thanksgiving and Prayer.

That on MONDAY Morning, October 29th, between the hours of 7 and 8, Teachers should devote time for bringing their Scholars in private prayer before God. That in the course of the day the Female Teachers of each School hold a meeting for united prayer and thanksgiving. That in the Evening each Church or Congregation be invited to hold a meeting, at which the interests of the Sunday School should form the theme of the prayers and addresses.

—A contemporary publishes an account of the ancient city of Paitan, taken from a Settlement Report by Mr. F. Jamshedji. This city, in the Aurungabad district is said to have been the birthplace of Shaliwahan, in the first century of the Christian era. Of this person the following account is given:

"A revolt broke out in this part of the country, and the moving spirit in it was a man of humble origin, and inferior caste. This man was Shalivahan. The voice of tradition says that he was the son of a potter, miraculously born of a virgin at Paitan, and notwithstanding his low origin, destined by Heaven to be the Saviour and guardian of the Brahmins, who were then suffering the rigours of persecution at the hands of the Buddhists. Shalivahan's insurrection was successful, and he rose to power about A.D. 77-78. This event marks an epoch in the history of the Deccan, and gives to the Hindus the era of *sukkay*, which prevails at the present day among them. This era, although only maintained in the Deccan, is generally observed by all classes of Hindus, in dating their accounts and documents of importance. Assisted by the *agnikul* warriors of Rajputana, Shalivahan is said to have waged deadly war against the Buddhists, and in this respect he is regarded as having performed a mission that was sent him from Heaven. He is also venerated as a regenerator of the Hindu faith."

We remember writing about this Shalivahan, twenty years ago, and pointing out a number of features in the accounts we have of him, that may be regarded as presumptive evidence that the Gospel was preached in Western India in the first century. We have in the N. Testament the itineraries of only one or two of the twelve apostles, and there is reason to believe that India was visited by one of them or by other Christian evangelists before the close of that century. Shalivahan means Cross-borne; he is said to have been born of a virgin; he founded an era; this era dates from the first century, (the present year is 1799); Shalivahan was a religious reformer. Shalivahan is said to have waged war with Vikramaditya. Most of this is legendary, but we may gather from it that there was a great religious movement at that time, which was afterwards checked or altered, but which left its traces and its influence, and which was subsequently made to appear as though it were indigenous in its origin. Those who carefully read the Bhagawat Gita will find reason to conclude that before its present form was reached, ideas obtained from the New Testament, especially from the Gospel of John, were intermingled with it. The presence of a large body of Syrian Christians, so called, in the S. of India, from early ages, tends to strengthen the evidence that Christianity was preached in this country in the first century.

—Why should religion be jealous of science? Religion is not jealous of science rightly so called. But when men who are called men of science because they devote themselves to some department of natural philosophy, use their alleged discoveries as weapons wherewith to attack religion, it would be strange if men who are concerned for the highest welfare of their fellow-men did not oppose them. Professor Tyndall has been lecturing on Science at Birmingham, and here is a sample of what he said:

"Dr. Tyndall next examined the light which physical research has thrown on the processes of the brain, and asked whether consciousness could be connected with molecular motion? Are the brain and the moral and intellectual processes known to be associated with the brain—and, as far as our experience goes, indissolubly associated—subject to the laws which we find paramount in physical nature? Is the will of man, in other words, free; or are it and nature equally "bound fast in fate?" Inclining to this view, Dr. Tyndall argued that human nature was made what it now is by the law of inheritance and descent, as explained by Mr. Darwin. If, then, he said, our organisms, with all their tendencies and capacities, are given to us without our being consulted; and if while capable of acting within certain limits in accordance with our wishes, we are not masters of the circumstances in which motives and wishes originate; if, finally, our motives and wishes determine our actions, in what sense can these actions be said to be the result of free will? Here, again, we are confronted with the question of moral responsibility, which it is desirable to meet in its rudest form, and in the most uncompromising way. "If," says the robber, the violator, or the murderer, "I act because I must act, what right have you to hold me responsible for my deeds?" The reply is, "The right of society to protect itself against aggressive and injurious forces, whether they be bound or free, forces of nature or forces of man." "Then," retorts the criminal, "you punish me for what I cannot help." "Granted," says society, "but, had you known that the treadmill or the gallows was certainly in store for you, you might have 'helped.' Let us reason the matter fully and frankly out. We entertain no malice or hatred against you, but simply with a view to our own safety and purification we are determined that you, and such as you, shall not enjoy liberty of evil action in our midst. You, who have behaved as a wild beast, we claim the right to cage or kill as we should a wild beast."

Now this is remarkably like what we have been hearing from the Hindoos ever since we came to the country. Even the most ignorant peasant will be ready with this answer to all attempts to show him his sinfulness and awaken in him the conception of a higher and better life and of his obligation to seek it. He will say, I did not make myself, did not create my own dispositions, I am what I am made to be, I am not to be blamed for any of my actions. It is a virtual denial of our moral nature. And the very method of meeting the moralist employed by Mr. Tyndall we have heard over and over again in the streets of Bombay: the criminal is moved to commit what is called crime, and society is moved to execute what is called justice. "Society may protect itself against forces of man as well as forces of nature." This puts the cobra and the murderer on the same footing as regards responsibility. It is only expediency that can authorize us to put either of them to death.

—There was an immense crowd of Native gentlemen, chiefly students we suppose, at the Framjii Cowasjee Hall on Wednesday evening to hear Professor Kali Charan Bannerji from Calcutta's lecture on the "True Principles of Social Reform," on the invitation of the Bombay branch of the National Indian Association. Mr. Bannerji is a Christian, and a Professor in the Free Ch. College at Calcutta. He is a young man of unusual oratorial power, with a good deal of action, and a very good command of the English language. He appeared to carry the sympathy of his audience with him, in almost all the points he sought to make. We do not know whether he gave expression to his deepest convictions of what is necessary for the constitution of society on a right basis; this he will doubtless do in other addresses. He insisted that there could be no society, worthy of the name, without conceding to woman those prerogatives which it was intended she should enjoy. The principal function of woman was, he thought, to temper man. The great hindrance to the formation of a right society, was selfishness. He protested against mummies in Society, men occupying cer-

tain positions because their fathers or grandfathers had taken up these positions. Professor Bannerji will speak in the same place to-morrow evening at 8 o'clock, and we can hardly doubt that there will be a large audience there to hear him. Sir Jamsetjee Jejeebhoy, the young Baronet, presided on the occasion to which we have been referring. We learn (since writing the above) that Mr. Bannerji, before commencing his lecture, received an intimation that the rules of the N. I. Association precluded the introduction of religious themes. He was somewhat taken aback by this announcement, and was hindered from giving the subject such treatment as he felt it demanded. We understand that as the deputation have left for Poona, the address above notified for to-morrow evening, will be deferred till their return.

—The Parsees, having informed Government that it would not suit them to have the Churney Road Station of the B. B. & C. I. Railway built opposite their fire-temple, Government have sanctioned the construction of a permanent Station at another point.

—A few days ago Dr. Plath from Berlin arrived in Bombay on his way to the Chota Nagpore region. He has come out to visit the German Ev. Lutheran (originally Gossner's) Mission among the Kolas.

—According to a report furnished by a contemporary, the Baboo Pratapchunder Moozoomdar, in one of his recent lectures, said:

The unity and spirituality of divine nature were recognised in India earlier, perhaps, than any other country. The ancient Hindoo sage, contemplating on the unreality of worldly things, was so impressed with the truth of the existence of a spirit God, that in the intensity of this consciousness he forgot altogether the existence of the material creation: the communion which he had with the deep spiritualities of divine nature and attributes took up his soul into the regions of perfect self-absorption in the spirit of the divine essence, and this is the cause of the celebrated system of Indian pantheism which has existed in this country for so many centuries, and which it is so difficult to uproot. This pantheism is certainly an evil. But it establishes one of the two great laws of Hindoo religious development. This may be expressed by the word Joga, which means intense self-forgetful absorption in the contemplation of the spirit of God combined with thorough asceticism and self-sacrifice. It means nothing more than what Christ meant when he said, "I and my Father are one."

We have not ourselves become acquainted with any Indian writings testifying that the worship of One God exclusively, prevailed in this country in ancient times. The most ancient Sanscrit writings testify to the existence of polytheism. We have no doubt that all the families of man could, if records had been preserved, point to a time when the one supreme God was acknowledged, for the Bible indicates that such was the fact. The self-forgetful contemplation of the Jogas corresponds in the lecturer's estimation with that consciousness of his oneness with the Godhead which Christ expressed in the words, "I and my Father are one." There cannot be any two things more opposed to each other than these two states of mind. The Joga aims at the suspension and virtual annihilation of all his powers, so that he shall see, hear, feel nothing and think nothing. He fixes his eyes on the tip of his nose and abstracts himself from all objects of sensation, perception and cognition. Could there be any thing in all the world more foreign to the ways and aims of Christ? Christ, a carpenter till he was 30 years of age and obliged by his occupation to have constant intercourse with men; a most acute observer; interested in all that interests men; during his ministry perpetually itinerating; eating with publicans, eating with Pharisees, and commenting on all that passes before him; in all his instructions most practical and utilitarian. He did indeed spend whole nights in prayer, but then it was prayer, not merely self-abstraction. Nor, in all his teachings has he anywhere prescribed any thing of this sort. Christ's conception of being filled with God, is being filled with love, wholly constrained by love, the whole being, physical and spiritual, consecrated to the welfare of others. When he said "I and my Father are one" he meant that God was manifest in him. "Believe me that I am in my Father and my Father in me; or else believe me for the very works' sake;" i.e. let the divine works wrought by me show you that God is manifest in me.

"No foreign or outlandish faith shall ever stand in India," says the Baboo. This feeling of national pride is not very becoming those who profess to be truth-seekers. It amounts to this that indigenous falsehood is more acceptable than foreign truth. God has not promised to give wisdom to those who are of such a mind. How could He? They, in fact, presume to give wisdom to God, dictating to him what he may do and what he may not do. The greatest and most influential nations in the world, have embraced "a foreign or outlandish faith." Why not also say that India will receive no quinine because it is the product of a Peruvian plant; have no railways or telegraphs because they are foreign inventions; and in a word that Western ideas shall have nothing to do with the administration of the affairs of this country?

—A large number of Native merchants have petitioned Government to commute the penalty of imprisonment on a Marwadi convicted of an attempt to forward fire-arms by rail, urging that the Marwadis are a class of very inoffensive people, doing no cruel action, not even toward small insects. There are a good many in the community who know this class "not wisely but too well" who look upon them as so many Shylocks, utterly unacquainted with the idea of mercy. Their abstinence from life-taking is done under the idea that they thus accumulate righteousness, and this in such quantities that they can afford to take by the throat their fellow-servant and say, Pay me that thou owest, and in fact play the Shylock to the bitter end.

—The *Record*, an English paper published monthly at Valparaiso, Chili, mentions the arrival of the Rev. Wm. B. Keer, British Chaplain at that port, and publishes one of his sermons. Some copies of this paper have reached us, having accomplished a journey of about 15,000 miles.

Replying to our article "A deified Ideal," (Oct. 6,) in which we made some remarks on an article in the *Indian Mirror*, "God the Idol of the Heart," the latter journal says:

"God is a charming reality; the next world is a beautiful house; communion is altogether a delightful thing. Devotees in all ages have spoken of the God as a Beautiful God, and as they sang His glory they felt enraptured. Beauty—not physical but moral—is one of the eternal attributes of God. To deny it is a grave theological blunder and a lie of the intellect. Not to be able to perceive argues hardness of heart. Not to enjoy it is a misfortune and a calamity. We do not think anybody can argue it away. This is simply impossible. Beauty is a *real* attribute of Divinity, just as much as power or wisdom, love or justice. It may not be a separate attribute; it is, perhaps, the happy result of a combination of all the other attributes of God. He who is perfect is beautiful in His very perfection. Perfect love and perfect holiness *must be* beautiful beyond description. If God is not beautiful He cannot be the true God. The true, the good and the beautiful are convertible terms, and must in the nature of things co-exist. It seems strange that a Christian paper, the *Bombay Guardian*, should come forward to argue against the personal beauty of the Lord. Our contemporary sees only imagination in the worship of a beautiful Divinity, reviles and condemns the Brahmos for upholding such worship and solemnly asserts, with a view to establish the superiority of his own creed, that Christianity does not encourage or tolerate such views and presents a plain object devoid of beauty for adoration. If this be true the *Guardian's* Christianity is a most dismal and repulsive species of the Christian creed, and his divinity is not to be preferred to Him who is full of beauty and sweetness."

Beauty is one thing among African tribes, another in Mongolia, another in India, another in Greece, another is England; there is manly beauty and womanly beauty; there is the beauty of infancy and the beauty of old age. All this relates to the human physique, and is in the nature of things evanescent. The type of physical beauty varies among men, till the variations become countless. Physical beauty has a great charm for man, but he will do well to remember that there is something of much higher worth. The more thoughtful and intelligent feel the necessity of resisting the attraction of mere beauty, and of courting rather the influence of moral beauty. God is "eternal, immortal, invisible." The Spirit of God is given to men that they may find in the Scriptures the revelation of Him who is thus described; "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." He is the only wise God; the blessed and only Potentate; there is none good save one, that is, God. There is mention made of the beauty of the Lord, but it is the beauty of holiness. No one would gather from the article on which we commented, that it was the moral beauty of God the writer was contemplating when he exclaimed, "How handsome and gay did God appear"; "A certain form appears not so cheering"; "Enraptured at the perception of his beautiful face."

How far shall we go in the way of submission when the cause of Christ is concerned? Suffer ye thus far, said our Lord to his disciples, rebuking Peter for having used the sword against Malchus. Thus far: how far? The powers of darkness could go no further than to seize the person of Christ to crucify him. It was a dark day indeed when the ark of God fell into the hands of the Philistines; but a greater than the ark was here, the well-beloved Son of God; could there be any more honourable employment for the sword than in his defence? But even thus far, the disciples were to suffer. This was much further than any assault upon their own lives or property. Had not Jesus power to summon twelve legions of angels? Of what consequence is any blow that we can strike with our miserable sword? If Jesus did not put forth his own power to repel these aggressors, it was because it was more important for the cause that they should be allowed to carry out their schemes for the moment. And when a believer is assaulted, has not Christ the same power to summon for his deliverance twelve legions of angels? He has undoubtedly, nor would he fail to do it, if the interests of his cause demanded it. Vengeance is mine; I will repay, he says; he keeps this power of retribution in his own hands, and we should contentedly leave it there. The distinction between the believer and his adversary is that Christ is on his side: when he takes the sword he abrogates this glorious distinction, and it becomes a mere question of muscle, in which the probability is that his opponent has the advantage. The sublimest forces and prerogatives are thrown away, that the misguided disciple may get to the miserable level of the earthly combatant. What infatuation! to cut ourselves loose from more than angelic auxiliaries, from divine aid, that we may fight the world with weapons which the world itself will lend us, to our ruin.

The Bombay Guardian.

SATURDAY, OCTOBER 27, 1877.

GROWTH AND EVOLUTION.

The doctrine of evolution commends itself to many minds, because of a supposed analogy with ordinary processes of nature. That little things become great, is a matter of constant observation. A seed so tiny that its pressure is hardly felt in the palm of the hand, thrown into the ground, soon gives evidence of the slumbering forces within it, strikes downward and upward, makes its way above the surface, rises higher and higher while its roots strike deeper and wider, sends out

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branches, resists the buffetings of wind and rain, and in the course of time becomes so great that the men who walk under its branches are pigmies in comparison. What is this but evolution? And it meets us every where. The spawn of a fish, a mere handful, thrown into a stream, develops into a great community of myriads of fishes. A couple of flesh-flies will multiply themselves into an army that shall completely dispose of the dead body of a horse or camel. With all these evidences of the power of little things to develop into great things, how plausible must the doctrine of evolution seem to men. If I myself have been developed from an infinitesimal molecule, what is there unlikely in the supposition that all created beings sprang from some very small monad? Time, of course, is necessary, and out of the past eternity we can allow time to any extent that may be required.

No stronger argument for evolution has been advanced, than that which is furnished by this supposed analogy, and whatever currency the doctrine has had, is mainly owing to this. But a little reflection will show that the analogy has no real existence.

Let us look at this matter of growth, as illustrated in the seed. Is it simply by virtue of the slumbering forces of the seed, that the latter becomes a tree? On the contrary, it is only when the seed is so placed that it can be acted upon by forces pervading all nature that its dormant energies are awakened. The seed remains inanimate and unchanging until you place it in close contact with a particular kind of earth. As the mother bird sits upon the egg, imparting warmth to it until its temperature is assimilated to that of her body, so the earth enfolds the seed and communicates the caloric that awakens its slumbering energies. The moment that filaments break forth from the seed they are met by the juices of the soil, preadapted to mingle with these feelers of the plant. A vital connection is established between forces or potencies or qualities in the soil, and the capacities of the seed, and because of this connection supplies from the surrounding soil are continually added to the plant, only they undergo a change whereby they are made like unto the body of the plant. But the soil is not able to communicate these supplies, unless it be itself acted upon by forces outside of itself. It is necessary that the sun should exist at the distance of 90 millions of miles and have its photosphere, its power to send rays of light, heat and actinism to the earth. It is necessary that this globe of ours be surrounded by an atmosphere of a given constitution and a given depth in order that the sun's rays should impart heat to the soil in the first place, and afterwards to the plant. It is necessary that the earth should revolve on its axis and give us the succession of night and day, lest the continued action of the sun should destroy instead of preserving. The soil needs not only heat but moisture. It is necessary that there should be a wide expanse of ocean, that by the action of the sun's rays evaporation should go on over a large surface, that salt water may be condensed into vapors that shall yield fresh water. But before they yield this they are compelled to transport it a great distance, and the air of the region where it is wanted has to be rarified that the clouds of vapor may be drawn, sucked or pumped from their far away oceanic canopy. Electricity and various forces are employed to bring the aerial vapour down to the soil in the form of rain. Furthermore this globe of ours has to be tipped over so that its equator shall be at a certain angle with the ecliptic, thus procuring a variety of seasons in the year, without which all the other arrangements would be in vain. To this end, it is also necessary that the revolution of the earth about the sun should be not circular but elliptic. It is further necessary that the elements of our atmosphere should be adapted to the leaves of the plant, so [illegible] may pass from the air to the [illegible]

part in the nurture of this child of the universe; and man himself is privileged to take part in this ministry of universal things. The little seed may say, All things are mine. It weighs but a grain; the tree into which it develops weighs a ton; but the seed contributed only its grain of matter to this bulk, nor could it even have done this if sun, moon and stars, soil, sea, wind, rain, air, electricity, mountains and valleys, day and night, summer and winter, if in all these there had not been energies and influences fitted to co-operate with the seed, and convey to it the mass of materials which are transformed into the tree.

What a stupendous error then it is to speak as though the cause of the plant were in the seed, as though the great tree were evolved out of the tiny seed. When evolution shall take a seed, cut it off from all communication with earth, air, sea and sun, and make it to become a massive and fruitful tree without the co-operation of any external force, and without the impartation of any matter from without, then and only then will Darwinians have an analogy that will give some semblance of respectability to their doctrine.

SCOFFERS IN THE LAST DAYS. II.

And shall this goodly world of ours, with its variety of mountain and plain, forest and field, sea and dry land, air and sky, shall this world that so absorbs the attention of mankind, be delivered to the flames? *Can* such a thing be? Have we not already burning mountains? If what is said about the increase of temperature as the earth's crust is penetrated, is correct, then we have a lake of fire beneath our feet, separated from us only by the crust interposed. We are like men on board of a ship at sea, who observe a little curl of smoke, issuing here and there from the interstices of the deep, and who have good reason to conclude that the cargo is on fire; they have no means of subduing the internal fire, they have no boats wherewith to escape, their only hope is to crowd on sail and reach the nearest port, if possible, before the fire envelopes the frame of the vessel. Such a vessel was seen, some years ago, entering the harbour of Cork, under full sail; as she reached the crowded part of the harbour, there was no shortening of sail, no preparation for casting anchor; madly onward, right through a shoal of boats, she rushed until she reached the shore It was a race for life; the ship was on fire; and all ordinary consideration gave way before the great impending fatality. Napoleon led a great army to Russia; the winter set in very early, and the harassed army looked forward to the rest and recreation to be enjoyed in Moscow. They took possession of the evacuated capital; but hardly had they begun to look around upon the goodly mansions that should be their homes, when they discovered that the city was on fire in many places. Then they contended with these fires; they fought earnestly with the flames, for a dwelling-place; but all in vain; the fire laughed to scorn their puny endeavours and they were compelled to forsake the place and commence their disastrous retreat, strewing Europe with their carcasses. Who can stand before the fire that God can kindle? The very atmosphere we breathe may by some subtle chemistry be converted to an inflammable gas. The earth and the works that are therein shall be burned up, that there may be a new earth and new heavens.

But is it necessary to regard this description as to be literally fulfilled? In other places are not the heaven and earth represented as "fleeing away?" Are we not told of "the restitution of all things?" Will not the mere revelation of the glory of God change the character of the visible world, so that it shall no mere be viewed as having any glory or goodness of its own apart from Him by whom and for whom all things were made? Is not creation to be delivered from [illegible] into the glorious [illegible] God [illegible]

passed away, all things become new, all things are of God." Jonathan Edwards tells of the wonderful transformation that seemed to come over all nature, when the joy of salvation came to the redemption of his sin-degraded powers; and when, as he walked abroad, any common piece of woodland seemed to him the garden of Eden. But we may be sure that no impression produced by the description of the apostle Peter, is too great or can convey an exaggerated idea of the judgment of God upon the objects of man's worship and confidence, even upon the sun and moon, air, seas, mountains, trees etc. etc. When God says 'fire,' he means *at least* something as awful as fire.

The day of the Lord is the day in which there shall be such a manifestation of his power and authority, that He shall be seen by all to be supreme, and all other principality and power at his feet. Men of all nations, tribes and tongues shall at once be made aware of the fact that that same Jesus who suffered on the Cross, has now all power in heaven and in earth. His glory shall be so revealed that all existing ideas of glory shall be extinguished. Blessed are they who shall be found of him *in peace*. When Jehu was coming to Jezreel in his chariot, the king descrying him from the wall, sent a messenger saying, Is it peace? The messenger was not allowed to return. Another was sent with the same enquiry. He too was detained. Then the king himself went forth, asking, Is it peace? but he went to his destruction. So the grand question, in the day when the Lord of glory shall be seen on the throne of omnipotence, will be, Is it peace? does he come to me in peace? Then they who are spotless and blameless, whose consecration to Christ in the day of his reproach was unreserved and unrebukable, shall find the peace of God in their hearts.

How is it with the reader? Were the day of the Lord to come now, would you be ready? It will be to you the day of the Lord when death dissolves your connection with this world; to be absent from the body is to be present with the Lord. Does your heart condemn you? God is greater and knoweth all. Are you influenced by the scoffs of those who speak against your Lord? Do you surrender the heavenly light bestowed, at the bidding of those who know nothing but the glow-worm light of science? If you do it, how will these very scoffers deride you, in the day of manifestation, and reproach you for your caitiff unfaithfulness. Between yourself and the happy experience indicated, some Goliath forms lift their proud heads on high: selfishness, ambition, covetousness, worldliness, carelessness, unbelief, wrath; quickly lay hold upon the pebbles of faith and bring them low, and reach the place where your heart shall condemn you not, where without spot and blemish, you may await the advent of the Lord in peace.

THE DASAHRA MEETINGS AT LUCKNOW.

These meetings (held October 13-17) were interesting and profitable. As in other years they drew together a large number of earnest Christians. Calcutta, Midnapore, Jumalpore, Jubbulpore, Allahabad, Cawnpore, Agra, Ajmere and various other cities in North India were thus represented. One proof of the popularity of these meetings is found in the fact that those who attend one year are always desirous of enjoying them again. Instances are not wanting of persons who have travelled more than 800 miles year after year to be present. Besides, there are always present those who have come for the first time.

Dr. Thoburn of Calcutta presided with his usual ability. He made several addresses and was assisted in this part of the work by the various missionaries present, and also by two laymen. The Rev. J. J. Lucas of the American Presbyterian Mission, the Rev. F. Halliday of the Wesleyan church, and Col. Haig of the Church of England, as well as several Methodist Missionaries and ministers preached during the week.

While all the sermons and exhortations were earnest and practical those delivered by Col. Haig were especially blessed to the good of those present. His sermon on "the Lost sheep" will be long remembered for its simplicity and pathos. This godly layman [illegible] for the Master in his work

ing the means of many conversions. Would that the like spirit of consecration and work were shared in by scores of other influential laymen in India both of the Church of England and of other churches! What a wide field of usefulness, not only in the metropolitan cities but in all the stations of India, is spread out before such laborers! What rare opportunities for glorifying God and advancing the interests of His Kingdom are thus opened up!

The meetings differed but little from those of other years. There was the same encampment upon the cricket-ground; the same cheery drawing room and dining halls of the Ladies' Mission Home which is to many who come up as strangers a very pleasant home during the week. This year, for the first time, the new and beautiful Church just opposite to the cricket ground was brought into use, and was found most convenient and serviceable. Every evening it was filled with eager listeners: each morning and noon it was also frequented by happy believers who found God very near and precious.

These were emphatically "Union Meetings." The Methodists were in the minority. In a group of 24, when a count was taken, only *five* were Methodists. There were present members of the Church of England, Wesleyans, Presbyterians and United Presbyterians, Baptists and Free will Baptists, and Methodists. Such meetings are a prophecy of a better time when the various Churches of India shall unite in praising God and in defeating Satan. As a mere expression of Christian unity these meetings are doing a great work for India.

Each day sermons were preached to believers who were exhorted to press forward in the great race, and direct appeals were made to the unsaved. These were very successful, and during the course of the meetings about 80 persons rose for prayer. The most of these professed to find Christ and the forgiveness of their sins. A great many of them were young, but not too young to give themselves to God. At one noon day service it was a beautiful sight to see these seekers rise one after another to the number of 27, their ages ranging from 25 to 8 years of age. The students of the Memorial School (or schools) at Cawnpore attended in a body and were greatly blessed. A gracious work began in their midst which we trust will not stop until all these dear young people are converted to God. Several soldiers were also led to Christ.

The meetings for testimony and Christian experience were very interesting. We have seldom seen anywhere such a readiness to speak of the work of grace within the heart as was here manifested. Many of the testimonies were most happy and encouraging, and the success of these meetings was well calculated to overcome the prejudices entertained against them by some very good people. The people delighted to tell the old old story "of Jesus and His love."

The meetings continued to grow in interest up to the close; and when a show of hands was taken as to whether or not another series of meetings should be held next year the vote was unanimous in favor. Many hearts were blessed. Missionaries returned to their stations stronger than when they came. Doubts were dispelled, the tempter driven away, and Christ enthroned in many souls. The Church of Lucknow was greatly helped and the hallowed influence of the meetings will long remain.

A missionary gave expression to a very general desire when he said that he would be very glad to see these meetings "translated" into the Native Church. Each year makes this more and more possible. The Native Christians in Oudh and other parts of North India are as yet few in number, but they are increasing and we hope to see the day when hundreds of them will assemble during these Dasahra holidays to wait upon the Lord.

The meetings were a success. Their influence will remain in many hearts during weeks and months to come. They have formed an era in many lives. They will be long remembered by all who were privileged to attend.

B. H. B.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Bible Memorizing.

Sir,—A number have adopted our suggestion of committing a chapter to memory during the month, by learning a verse daily. Knowing that others will try this plan also, we would suggest for the month of November the fifty third of Isaiah. How many will memorize those [illegible]

Jesus. For four thousand years there shone not a brighter light on earth than that chapter of prophecy. It was brighter than the lightnings of Sinai or the Shekinah of the Holy of Holies. They brought man face to face with God. This word brought sin face to face with its Saviour.

An aged veteran suggests that the Union of a number in Bible work adds to its interest, and we therefore suggest that persons so studying the Word send us their names. Any remarks upon the Chapter of the month will be gladly received.

(Address), "BEREAN.'
Care of Editor Bombay Guardian.

Sunday School Periodicals.

In reply to inquiries permit me to state through your columns that all the Publications of the Book concern (Am. Meth.) may be obtained through *Rev. W. E. Robbins, Mazagon, Bombay.* The Sunday School Advocate, monthly is 12 as. per year; the S. S. Journal, monthly 1-8-0; S. S. Classmate 12as. Picture Lesson Paper 8as. They are excellent Sunday School papers. Lists should be sent early, so as to begin with the first numbers of 1878.

Yours sincerely,
W. J. Gladwin.

NOTICES.

Sermons having reference to Sunday School work will (D. V.) be preached at the Meth. Episc. places of worship (Dean Lane, Falkland Road and Mazagon) to-morrow at 11 A. M., and 6 P. M.

The Rev. I. F. Row will deliver a lecture on "The Divinity of Christ" at the rooms of the Young Men's Chr. Association, Friday next, at 8 P. M. The public are invited.

Epitome of News.

Saturday, October 20.

—Am. paper: 'We shall find abundant reason to praise the Lord of the harvest this year for the remarkable success of our wheat crop. While thousands are perishing by famine in India, our Western farmers are rejoicing over their well-filled granaries, and are exhausting the means of transportation to convey their surplus product to home and foreign markets. It is estimated that four wheat-producing States—Minnesota, Kansas, Iowa and Wisconsion—can put upon the market upwards of fifty million bushels more of wheat this year than last, yielding a return of fifty million dollars more than last year. Other States, excepting California, exhibit a similar increase. It is a year of plenty, and a good basis on which to build hopes for the return of better times.'

—Some of the leading members of the Arya Somaj at Lahore have been severely beaten by orthodox Hindus. It appears that a Fakir has arrived at Lahore from Jammu, and in the course of a religious discussion which he provoked, an affray took place, in which the Arya Somaj people were beaten. Lalla Mulraj, M. A., the President of the Arya Somaj, and a Gilchrist scholar, was among the persons who were severely handled.

—A home paper says: "Operations connected with the submarine tunnel have already been commenced on the other side of the Channel, several pits having been sunk to the depth of about 110 yards. At the same time the French and English committees have definitely drawn up the conditions of working for the route. The property of the tunnel is to be divided in half by the length—that is to say, each company will possess half of the line, reckoning the distance from coast to coast at low tide. Each company will cover the expenses of its portion. The general work of excavation will be done on the one hand by the Great Northern of France, and on the other by the Chatham and South-Eastern Companies, the two latter having each a direct route from London to Dover."

—*Bombay Gazette*; London: "A curious case of attempt at extortion has just been tried at the Central Criminal Court. Miss Augusta Slade, niece of Admiral Slade, while travelling in Turkey some years ago, made the acquaintance of a Greek, named Theodorides. An attachment sprung up, and an engagement to marry resulted. The [illegible]

the hands of other persons. Both prisoners were convicted and were each sentenced to seven years' penal servitude."

—*Overland Mail*, Sept. 28: The west and north upper halls of the Patent Office building, Washington, one of the finest Government edifices, have been destroyed by fire. From 50,000 to 75,000 models were consumed, including some of the most important inventions extant; also a number of valuable records.

On Sept. 18 thirteen masked men captured Big Springs station, on the Union Pacific Railway, 162 miles east of Cheyenne, compelling the station agent to exhibit a red light as a danger signal. On the approach, therefore, of the east-bound express train with treasure from the Pacific coast it stopped, and the men broke open an express car, robbed the passengers, cut the telegraph wires, and decamped with 100.000 dols.

—An obituary announcement recently made by Reuter confounded the Hon. H. B. Ellis with Robert Ellis.

—The sanction of Government has been received to the commencement of work on the extension of the Holkar State Railway from Ratlam to Jaura, a distance of twenty-three miles.

Monday, October 22.

—*Bombay Gazette*: "A deputation, composed of three well-known Bengalees, has arrived in Bombay with a view to present to Sir Richard Temple an address signed by 20,000 inhabitants of Bengal, expressing their obligations to Sir Richard for the interest he evinced, as Lieutenant Governor of Bengal, in the proposed College, for which Rs. 90,000 have already been subscribed. It is a deputation of the Calcutta Indian League, and consists of Baboo Sissar Coomar Ghose, editor *Amrita Bazar Putrika*, Broghendra Coomar Roy, a rich zemindar, and Professor Calicharn Bannerjee, reputed to be a Bengalee orator."

—Out of 1,049 Matriculation candidates (Bombay) 437 have passed *in English*.

—We (*Madras Mail*) learn that the terrible death-rate in Bangalore corresponds with the present rate of mortality all over the Mysore Province. The people are reduced extremely low, and the rain kills them off like flies. A correspondent of ours visited a town of 10,000 inhabitants lately, with a relief camp containing 4,000 people. He found that the mortality there from famine alone was 1,750 in a month.

—*Exchange*: "The most economical railroad in the world is probably the Searcy railroad in Arkansas. It consists of four miles of wooden rails laid on a natural road-bed. The equipment is one car; the working force is one man: the motive power is one mule, and the fare from the outside world to Searcy is 1 dol. There was no strike on the Searcy railroad."

—Mr. Gladstone at Nottingham: "The prevailing opinion is that the Turkish successes have been greater. That, I think, is the prevailing opinion. If that is so, what will follow? this will follow: that supposing the two parties to be on an equal footing with respect to cruelty and humanity, the Turkish party will have the larger number of prisoners. We know that the Russians have in their possession many thousands of Turkish prisoners. Does anybody in this room believe that the Turks have in their possession as many hundreds of Russian prisoners? Let us call upon Mr. Layard to send us a return. The Turks have no faster friend. As to neutrality, I don't know where it subsists; it does not subsist in his breast. I say that after reading his despatches. But I will believe him implicitly on a question of fact. Let him send us a full return, as well as he can, and let us get at the number of Russian prisoners in the hands of the Turks. Let our Ambassador at St. Petersburg send to us in like manner a full return of the number of the Turkish prisoners in the hands of the Russians. I think that in proposing that I show a desire to be fair. If our object merely is that we should read out of a sensational newspaper something that suits our prejudices and prepossessions, and then to proclaim that as Gospel, the less we have to do in this matter on the one side or the other the better. We are under a most solemn responsibility. Few men, at any rate, are as greatly responsible as I am, and never upon any occasion—strong as are the accusations I have made against the Turkish Government—never on any occasion have I carried them, or will I carry them, knowingly one whit beyond the truth. The real fact is this, our friend[illegible]

ASHOKA TRUST FOR RESEARCH

author of the History of England is very famous. I could name Mr. Price, Mr. Cox, and many more. These are all of them gentlemen who have no particular tie, either of one university or the other, or of one particular school or political party. They have no tie but one, and that is they are students of history. They have read not merely what has happened in the daily papers, but they have made it the business of their life to examine the acts, and motives and characters of men under all the vicissitudes of fortune through a long course of centuries. Is it not most remarkable evidence that every one of these historians, without exception—I am not aware that there is any exception among the students of history in the country—who takes any view of this matter except one view—namely, that it is hopeless, that it is wrong, that it is even guilty to prolong by act or word the rule of Turkey, such as it is, over the subject races, either by moral or material force.".

—*Deccan Herald*; Sholapore: "The case of Engine-driver Simpson, who fell asleep on his engine some weeks ago, and caused a terrible smash which annihilated three engines and no end of wagons, was inquired into by the Railway Magistrate on Friday, and committed to the Sessions. The fireman is to go up with him, as he was asleep also. Poor Simpson is one of the best engine-drivers the Company has. He had been at his engine for about 16 hours when he got to Decksal, but he was anxious to get on to Sholapore (where his home is), that he might get better rest, and besides there was no other Sholapore engine at Decksal. Human nature could not stand the strain, and so he fell asleep, and caused great destruction of rolling-stock, and interruption of traffic for a whole day."

—Employed on Bombay Relief Works, Oct. 13th 96,949. Grain is still, in most of the districts, three times as dear as usual.

—*Madras Mail*, Oct. 20: "Two hundred and thirty-six corpses of famine victims were picked up in the streets of Bangalore in the ten days ending last Wednesday."

—The following is from the *Ceylon Observer*: "Bishop Copleston is true to the golden calf of exclusiveness, which he worships. The Cooly Mission, though entrusted to the Church Missionaries to be conducted on Church of England principles, is an unsectarian society and the Bishop will have no dealings, with it, any more than the Jews had with the Samaritans. And unless the Missionaries of his own church, who have been so honoured as to be trusted by men of different opinions, manage to get the Committee to convert this unsectarian society into what Bishop Copleston understands by a Church Society, he cannot regard them as loyal churchmen. Three members of his own Church show that they prefer unsectarian Christianity to an exclusiveness which is not of Christianity, but has a very different origin; and so the Bishop is the author of the very schism which he professes to condemn by alienating the best mns of his own communion. Apart from this arch-scheimatic, this baleful tearer asunder of bonds of Christian love amongst brethren, the true authors of schism are those who, by the introduction of crosses and sensuous ritual, attempted insidiously to carry back a reformed Church into Romanism. But the Bishop decides not against the innovators, but against the men who do their duty by refusing to have, or allow their converts to have, any connection with idolatry—the very sin from which many of the converts had been rescued. That really is the whole case truly stated, and were Mr. Clark to express regret, in however modified a form, for performing his duty as an Evangelical Protestant, such expression of regret, involving the going back of the congregations to the Romanizing Churches, would cause all confidence in him and his society to be at an end. The different tone of the Bishop to Mr. Clark, when he hoped to lure him to participation in idolatry and bigotry, to the insolent language addressed to him at the commencement of the contest, is quite characteristic of Jesuitism. We feel deeply for Messrs. Oakley and Clark in the degradation they are compelled to submit to in addressing as their Bishop and spiritual superior a man who, in the contest between the simple gospel of truth which they hold, and another gospel, which is not the gospel, except of the self-exalting priests, is the champion and representative of error *versus* truth. The disgrace and crime is with the professedly Protestant Government, which employs and compels the people of Ceylon to pay this enemy of Protestantism and peace."

Tuesday, October 23.

—Joaquin Britto arrived in Bombay yesterday. The *Times of India* says: "The prisoner, who is a man about 5 feet 8 inches high, was dressed in dark clothes and looked very pale and frightened. Mr. Burns states that from the time he arrested the prisoner, the latter refused to take any solid food, though he now and then took a little soup, and occasionally stimulant in the shape of brandy or claret. Yesterday he certainly showed no symptoms of insanity, although he looked very ill."

—Same; Rawal Pindee: "During a thunderstorm yesterday between 4 and 5 p. m. a bungalow occupied by a Mr. Hill was struck by lightning. As usual, the current would appear to have entered by the chimney, and after travelling through two rooms made its exit at a closed glass door near which Mrs. Hill happened unfortunately to be standing. She was struck and fell down senseless, and remained unconscious for some hours. The current would appear to have entered by her feet, as her shoes and stockings were torn into shreds. Its course was upwards, towards the head, whence it seems to have passed through the door, shattering every pane of glass in it! Mrs. Hill, although confined to her bed, is progressing favourably. Her escape has certainly been a most miraculous one, considering the damage done by the current to the house, the whole of one side of which will have to be rebuilt."

"About a fortnight ago Messrs. D. Sassoon and Co. cashed a Persian hoondie for Rs. 16,800, which they subsequently discovered to be forged. On Friday last they received a telegram saying that the forger had been arrested at Bagdad, and Rs. 14,000 recovered, and that the police were endeavouring to recover the remainder."

—The Mormonites do not propose to fill up the vacant post of prophet at Utah by appointing any successor to the late Brigham Young. They are spared the necessity of troubling themselves on this score, owing to an announcement made on the 10th of September by the twelve apostles to the Mormon people, that on the 4th of September they (the apostles) received a divine revelation directing them to preside over the Church without electing a new Prophet. The apostles also inform their flock that this arrangement has the sanction and approval of Brigham Young himself, and in support of this assertion quote an extract from a sermon delivered by him some time ago at Nauvoo. "Joseph Smith," they say, "conferred upon our heads, the twelve apostles, all the keys and powers belonging to the apostleship which he himself held before he was taken away; and no man or set of men can get between Joseph and the twelve either in this world or the world to come." Apostle Taylor is to be the president of the governing body, whose epistle seems to have created some excitement and surprise at Utah. Several of the twelve apostles have, it is stated, their names on an indictment list for participation in murder and other crimes, so that it is not improbable there may before long be some vacancies on the board, which will necessitate new arrangements. In the meantime it is a capital offence to raise objections, and the only hope for the Mormons lies in the gallows.

—*Bombay Gazette:* "Our Commercial Correspondent sent us an interesting account some months ago from home of the discovery in Egypt of a new cotton plant, or rather tree, which was very productive and yielded cotton of excellent quality, and which was likely to be extensively cultivated in Egypt and to supersede the ordinary variety of Egyptian cotton. We are informed that this prediction has since been realized; and that Egypt will, to use the words of an enthusiast, soon grow cotton enough for the whole world. Some plants of the new cotton have been grown in Bombay this monsoon."

—The *Indian Chr. Herald* thinks there is a decline in the Doorga Pooja.

—In the last number of the *Nineteenth Century* Comtism is stated to be "a half-breed between science and theology, endowed, like most half-breeds, with the faults of both parents and the virtues of neither."

Wednesday, October 24.

—The *Poona Observer* has a notice of a suit brought by a Mrs. Ferns against a Mr. Collins, which is to be tried in chambers. The *Observer* is wrong in saying that the latter party was a Methodist preacher. He held a secular office in connection with the Methodist Church, that of steward. The following letter, signed W. A. Collins has since appeared in the *Observer*: "Permit me to correct a statement made in your issue of the 23rd, in which your informant mentioned that I was a Methodist Preacher, as I consider it to be a gross libel on that God-fearing people. I, as well as Mrs. Fern's daughter, were both simply members (though very unworthy ones) of the Methodist Episcopal Church. My fall has been a very grievous one, and has brought much reproach on the cause of Christ."

—W. Corby of the Ship *Eblana* in our harbour, fell into the hold and died of the effects. J. Driscoll of the same ship fell overboard and was drowned.

—*Christian*, Sept. 27:—The death is announced of Dr. John Smith, at Lake Nyanza, whither he proceeded a little over a twelvemonth ago, as medical missionary to the mission established there by the Church Missionary Society. Dr. Smith was the son of the Free Church minister at Half Morton, near Gretna, Dumfriesshire.

Mrs. Mumford at Philippopolis.—The following are extracts from a letter of recent date from this courageous lady:—"Mr. and Mrs. Tonjoroff started on Tuesday for Constantinople, expecting to go on to England. I am here with Zana, 'Holding the fort.' I go twice a day to the hospital under my care, and so, with other duties I have to do on my return, I am kept busy. How I do need a little money to buy comforts for these poor sufferers! A little wool for those who are well to spin for stockings would take their minds off their great sorrow, and cheer them very much. Small children die off very fast from the grief of their mothers."

—*Overland Mail*, Oct. 5: Amongst the deaths recorded this week are:—Mdlle. Titiens; Sir J. Power; Sir J. Green, C. B.; Sir J. T. Tyrell, Bart.; the Hon. C. S. Clements; Major-Gen. F. M. Eardley-Wilmot, R. A.; Major-Gen. L. Barrow, C. B., Madras S. C.: Lieut-Gen. G. Twemlow, Royal (late Bengal) Art.; Col. F. Bayly, Madras S. C.; Major J. Trent, late 33rd Regt.; Admiral Wm. Smyth; Vice-Admiral Oliver; J. C. Bow, M. D., Deputy Surg.-Gen. Meerut Circles; and Mr. A. Pollock, Bengal C. S.

Two of the band of robbers who on Sept. 19 robbed the passenger train on the Union Pacific Railroad, in Nebraska, of 75,000 dols. have been overtaken and shot, and 20,000 dols. of the sum stolen have been recovered.

Thursday, October 25.

—Home paper: A man at Sunderland, who had undertaken to walk 160 miles in 48 hours, accomplished his task on Saturday afternoon, but on Monday morning he was found dead in bed from heart disease.

—Orders have been given to begin at once the construction of the Neemuch State Railway, from Rutlam to Neemuch, a distance of about 86 miles.

—The Manual of Cochin, prepared expressly by the intelligent Dewan of the State for the *Imperial Gazetteer*, shows that the population consists of 426,922 Hindus, 12,499 Mussulmans, 140,262 Native Christians, and 1,278 Jews. There are no Jains, Buddhists, or Brahma Somaj followers in the State.

—*Bombay Gazette*; London: "October 2, 1877 will in the English army, always be considered as a red-letter day—the introduction of the most favourable system of promotion and retirement it is possible to conceive. In the London *Gazette* the retirements and promotions filled no less than twenty-one columns. Sixty-eight generals, thirty-two lieutenant generals, and one hundred and eighteen major-generals have been placed on the retired list."

—From the Madras Famine report, dated the 22nd, we learn that the number on relief has been decreased 275,000 during the past week. The total decrease since the beginning of October is now 675,000. Good rain, averaging about one and three quarter inches, fell over all the districts from the 16th to the 22nd. The north-east monsoon has not yet burst at Madras.

—*Pall Mall Gazette*: The following placard was affixed during one and the same night on the walls of private houses and Government buildings in most of the principal cities and towns in Russia:—

Telegram of the "Official Gazette," St. Petersburg, Sept. 5.—By order of H. M. the Emperor a Commission has been instituted, composed of representatives of all classes, under the presidency of Prince Gortschakoff, for the purpose of considering two questions: (1), the discovery of means for the farther prosecution of the war, in view of the entire disorganization of the finances and the exhaustion of all the resources of the Empire; and (2), the preparation of Constitutional forms of government.

It was not until the agents of the police began to tear down these placards that the people who had assembled in groups to read them became aware that the startling "writing on the wall" was a revolutionary hoax; notwithstanding that in each case the placard purported to have been printed at the printing-office of the chief local authority.

Friday, October 26.

—The crops generally in Madras are reported to be in good condition, and the yield of the harvested crops exceeds half an average crop. Prices continue to show a tendency to fall in most districts. In consequence of prospects having thus greatly improved, the Madras Government has consented to withdraw

the preference on booking grain for the famine districts on the G. I. P. Railway. The preference for Hyderabad will also be withdrawn. All booking henceforth will for the present be received impartially.

—H. E. the Governor has been visiting Belgaum and Dharwar.

—The accounts from Aden show that many of the tribes in Arabia are in revolt against the Turkish Government.

—*Times of India*; Madras, 25: The north-east monsoon broke this morning. Rain has fallen at intervals during the day.

—The Str. *Surat*, with English Mails, left Aden for Bombay Wednesday, 12 p. m.

—The Coroner's inquest on the murdered Mr. Roonan is not yet concluded. Pereira, one of the witnesses, after telling how he accompained Joachim Britto, after the murder, to the Crawford Market, said: "When I left Joaquim I intended to go to Kalbadavie to the house of Mrs. Viegas, where I had formerly lived; but as it was very early in the morning I did not wish to disturb them. I got a buggy on the road and went for a drive round Byculla, Grant Road and Girgaum to pass the time until daylight. I went to the house of a prostitute at Girgaum a little after 3 a. m., and slept there for a while. At 5 a. m. I left that and went to the house of Mrs. Viegas at Cavel. I there asked one DeSilva, who lives there, to lend me a coat, as I did not bring my keys with me. A part of my kit was at Mrs. Viegas' and could not get a coat of my own. I put on his coat and went to a tailor's at Dabool, in order to get a coat which I had left to get mended. I left Mrs. Viegas' at half-past 5 a. m. The name of the tailor in Dabool is Lobo. I got the coat which I am now wearing. I put it over the borrowed one and went to the new Dabool Church to hear mass. After hearing mass I went back to Mrs. Viegas' to return the borrowed coat."

—Deaths last week, 659.

—*Bombay Gazette*: "The Russians are following up their victory in Armenia with great energy; and, as their forces are now sufficiently numerous to suffice for undertaking the siege of Kars and for active operations elsewhere as well, they may yet, if the winter snows hold off for another month, succeed this year in converting Armenia into a Russian province."

—Same; London: The export of American cotton goods is steadily on the increase. The figures for the year ending 30th June last give the following results. The total *value* has increased from dolrs. 2,304,330 in 1872 to dolrs. 10,180,984, in 1877,—that is, it has more than quadrupled, which we certainly cannot say of the English exports of cotton goods in the same period. The *quantity* of uncoloured cotton goods has increased from 8,859,191 yards in 1872 to 76,720,260 yards in 1877,—that is, it has augmented nearly nine-fold.

—A book recently published by the Marquis de Segur, a zealous Catholic, and quoted by the Roman Correspondent of the *Debats*, relates that in 1866, when the Pope was seriously ill, Mddle. Leautard, a philanthropic lady of Marseilles, resolved to offer up her life in his place, and, fearful of presumption, sought his permission to do so. The Pope, after long silence, placed his hand on her head, and said, "Go, my daughter, and do what the Spirit of God has suggested to you." Next day, on receiving the consecrated wafer, she fervently expressed her desire, was immediately seized with a sharp pain, and died three days afterwards. The Pope, on learning her death, exclaimed, "So soon accepted," and M. de Segur believes that this accounts for his prolonged life.

Miscellany.

—William Howitt, in the *Christian World*:

"If any one would know the infamous character of confessionals, and the destruction of female virtue and conjugal fidelity springing from them, pouring licentiousness over the country where they prevail, he has only to consult on the Confessional Dr. Desanctis, who was himself fifteen years a confessor. In his tract on Confession, he says, "No man can calculate the damage that has resulted from the dogma of confession; the greatest damage of all being to good morals. Innocent youths, who, through the impure and impertinent questions of a confessor, have learned that evil of which they would always have remained ignorant; chaste wives, who, by infamous solicitations of an impious confessor, have learned to betray the marriage-bed; beardless boys, who, by a confessor, have learned and become victims of infamous crime. They are my witnesses of the truth of my assertions. But of these facts not many come to the public knowledge, and no one can fully understand them, except such as have, like myself, sat for fifteen years in a confessional. But cast a glance at the public immorality which prevails wherever confession has been most in use." As a striking proof of this, the Rev. M. H. Seymour quotes from Italian statistics, that in 1836, in Rome, the centre of the Papacy, the whole number of births was 4,373, and no fewer of these than 3,160 were foundlings!"

—*Zion's Herald*:

"There is an element of divine sublimity in the calm, constant, untroubled advancement of the Church, in spite of all the opposition raised by doubt, by specious generalizations of science, and by positive infidelity. Volumes are printed, lectures delivered, periodicals started, in the interest of unbelief. It is constantly affirmed, as it has ever been since the Christian era, that the learning of the world is opposed to revealed religion, especially to the Gospel of salvation through Jesus Christ. Thoughtful Christians have constantly responded in noble apologies, which form the splendid literature of Christianity. But the great body of Christian people neither know nor care aught of this controversy of the ages. Their own personal experiences form the most satisfactory and convincing evidences of the divine authenticity of the Christian faith. So the benign work of disciplining the world goes solemnly and triumphantly on. The various apostates, opposers, maligners, and unbelievers, make their bitterest attacks upon the faith, and many of them live long enough to witness their own impotency. Unbelief destroys itself. The foes of Christianity fight with, and defeat, each other. Like the stormy waves of the sea, they beat against the rock upon which Christ has established His own Church, simply to their own destruction. The great deep remains calm. The gates of hell will never prevail against her."

—Same:

"You complain of a bad memory. Often-times, as Philip Gilbert Hamerton says, such are the best. They are selective memories. They produce only what you need for use at the time, leaving the rest securely packed away in the storage department. No one wants all he knows constantly on exhibition, more than the merchant wants his front store crowded with packages of goods not actually on sale. Their bulk would cumber and confuse. The slovenly memory, which keeps all its goods littered about in sight, proves a great embarrassment to the judgment. The judgment likes to find knowledge classified, put up in packages and properly labeled, ready for use. A good memory is not only distinguished for keeping its house in order, but is also careful to exclude damaged or useless articles. A bad memory is like a baboon which takes up for food vegetables and dirt together. You want no dirt memory As a good memory brings to the shore the net with all kinds of fishes, it selects the good and casts the bad away. See how well your memory understands you. What interests you, or you regard as really valuable, is firmly held, while valueless or uninteresting goods are thrown out. Be just, then, to your memory. Know how great a gift God has conferred on you in giving you such a considerate servant who ministers to your convenience and takes care of the great stores of knowledge He has given you."

—Same: Let no one forget that memory keeps an accurate account of all sins. While your sin was fresh, it troubled you; but with lapse of time the impressions fade, and you forget the evil deed. But the record is only dimmed, covered with dust, removed out of sight, not erased In the great ledgers of memory the whole account is accurately arranged and kept to the last day when the books shall be opened and the dead be judged out of the things contained in them. You seem to be living in an evanescent world; all things seem to be passing away; but the impression is deceptive, as memory is constantly, though silently, engaged in stereotyping each phase of life as it passes. These impressions, stored away from our ordinary vision, will reappear in the final settlement. The Judge will stand on the record, will appeal to your private notes, and convict you out of your own mouth. There will be no appeal from that review. The evidence will be definite, direct, clear and convincing. You yourself will be the swiftest witness against your sins; they will stand written down, printed on the tablets of the soul. The evidences on which the proceedings of that day will be based, are the familiar thoughts and purposes of your current existence. Life is only a judgment roll. Your conduct is not an evanescent and trivial affair; the germs of eternal destiny are bound up in it. The ear open to truth hears the judgment trumpet sounding along the whole pathway of life. That you are able to be indifferent to the importance of present action, is a sure indication of spiritual blindness. But the obscurity of your vision can make no change in the grand facts of the universe. The divine administration will in the end stand approved on human testimony. Memory has an ample record.

—If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a a bare coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days. —*N. Y. Evangelist.*

—From a Lecture at Chatauqua by Dr. E. F. Burr:

"All the sweetness of science, to me, lies in the fact that there is goodness and God and religion in it. I suppose the time will never come when the flood of light will become so great, and the brilliancy so astounding, of the facts that are evincive of a Supreme mind as to compel faith in an unwilling mind. If every telescope should become a trumpet, if every orb that wheels into the field of the telescope should bear on its flaming cestus the name of the King Eternal, immortal and invisible; if the whole mighty orb should blossom with golden lips, chanting the Name that is above every name through all our latitudes and longitudes, still it would be competent for man—he was so made and so is—to refuse his faith to God and to Christ. My friends, there are two omnipotences in the universe; one is yonder, omnipotence of God, and here is the other, omnipotence of man—I mean the omnipotence of man's will to resist the evidence to which the human heart is disinclined, and it is almighty to resist any amount of evidence. Why, if a solar system and all a milky way is not heavy enough to crush unbelief, ten thousand milky ways and solar systems could not do it. I know of two famous wrestlers. One is the head and the other is the heart. When they wrestle together on the same side then they are always victorious. But you put them in opposition, and at once you find that the heart is the superior of the two. It is a blind Samson Agonistes trying to tear down all the temples of the land. What is the remedy? Oh, for a regenerate heart for humanity! I ask this in the interest of science. If we could only get this, then we would be sure to have a scientific millennium. Then what star showers of discovery, then what a hegira of constellations, then what a new Jerusalem of science descending out of heaven! Then, my friends, religion and science will be convertible terms.

Selections.

HOW TO PREACH SO AS TO CONVERT NOBODY.

BY PRES. C. G. FINNEY.

(*Concluded from our Last.*)

33rd. Do not rebuke extravagance in dress, lest you should uncomfortably impress your vain and worldly church-members.

34th. Lest you should be troubled with revival scenes and labors, encourage *parties, picnics, excursions*, and *worldly amusements*, so as to divert attention from the serious work of saving souls.

35th. Ridicule solemn earnestness in pulling sinners out of the fire, and recommend, by precept and example, a jovial, fun-loving religion, and sinners will have little respect for your serious preaching.

36th. Cultivate a fastidious taste in your people, by avoiding all disagreeable allusions to the last judgment and final retribution.

37. Treat such uncomfortable doctrines as obsolete and out of place in these days of Christian refinement.

38th. Do not commit yourself to much needed reforms, lest you should compromise your popularity and injure your influence. Or you may make some branch of *outward* reform a *hobby*, and dwell so much upon it as to divert attention from the great work of converting souls to Christ.

39th. So exhibit religion as to encourage the *selfish* pursuit of it. Make the impression upon sinners that their *own safety* and happiness is the supreme motive for being religious.

40th. Do not lay much stress upon the efficacy and necessity of prayer, lest the Holy Spirit should be poured out upon you and the congregation, and sinners should be converted.

41st. Make little or no impression upon your hearers, so that you can repeat your old sermons often without its being noticed.

42d. If your text suggest any alarming thought, pass lightly over it, and by no means dwell upon and enforce it.

43rd. Avoid all illustrations, repetitions, and emphatic sentences that may compel your people to remember what you say.

44th. Avoid all heat and earnestness in your delivery, lest you make the impression that you really believe what you say.

45th. Address the imagination, and not the conscience, of your hearers.

46th. Make it your great aim to be personally *popular* with all classes of your hearers.

47th. Be tame and timid in presenting the claims of God, as would become you in presenting your *own* claims.

48th. Be careful not to testify from your *own personal experience* of the power of the gospel, lest you should produce the conviction upon your hearers that you have something which they need.

49th. See that you say nothing that will appear to any of your hearers to mean *him* or *her*, unless it be something flattering.

50th. Encourage church sociables, and attend them yourself, because they tend so strongly to levity as to

compromise Christian dignity and sobriety, and thus paralyze the power of your preaching.

51st. Encourage the cultivation of the social in so many ways as to divert the attention of yourself and your church-members from the infinite guilt and danger of the unconverted among you.

52nd. In those sociables talk a little *about religion*, but avoid any serious *appeal* to the heart and conscience of those who attend, lest you should discourage their attendance, always remembering that they do not go to socials to be earnestly dealt with in regard to their relations to God. In this way you will effectually so employ yourself and church-members as that your preaching will not convert anybody.

The experience of ministers who have steadily adhered to the above rules will attest the soul-destroying efficacy of such a course, and churches whose ministers have steadily conformed to any of these rules can testify that *such* preaching does not convert souls to Christ. If souls are converted in congregations cursed with such a ministry, it will be by other means than the preaching.

THREE EVANGELISTS.

It is worthy of regard that we have been, first and last, favoured with the presence and labours of three of the most notable and successful evangelists of our time. Of these, the pioneer was the Rev. William Taylor, of the Methodist Episcopal Church of America. After working some years in California with very marked popular acceptance and success, he was led, by what he regarded as a clear and direct indication of Providence, to this country. His work was conducted chiefly in Methodist churches, but his influence was very wide-spread nevertheless. Tall, muscular, "slabsided," and strong as a western lumberman, his character and eloquence were in keeping. Wherever he went he found ready acceptance by his simplicity and homeliness, and whenever he stood up to speak he spoke like a man. His style was logical, strong, and convincing. He freely used what he himself calls in one of his books, "surprise, power;" never, however, at the expense of the truth but for the purpose of arresting and enchaining the attention simply. There was in him the quiet, inevitable egotism of all strong, original, and determined natures, but without a grain of conceit or elbowing offensiveness. Of still and reserved manners, he was anything but a talkative man, until he got on his legs before an audience, and then he seemed to talk at will, and like one who had no other business in the world. He was logical in his manner of preaching, but never heavy; sequential, but never wearisome. When laying the foundations of his argument he gave the impression that he was a man of profound study, and much introspective thought, but when he was applying the truth one could hardly resist the conviction that all his knowledge came to him by observation and individual expererience. He was Moody and Sankey in one, for he himself both sang and preached his Gospel. He would never receive a penny for his services, but preferred like St. Paul to labour with his own hands, only, in the place of tent-making, he wrote books and sold them, and so doing not only supported himself but also paid off an enormous debt on a large church property, in San Francisco for which he had become personally responsible and which had been destroyed in the great conflagration which consumed nearly the half of the entire city. He visited the colonies the second time, after an absence of some years, and was everywhere received with the affectionate cordiality which he had secured by his unselfish character and self-denying labours. After working with great success amongst the English and native population of Cape Coast colony he found his way to India, where he has become the General Superintendent of an extensive mission of his church, which he founded and has sustained without the least assistance excepting a supply of men from the parent body in America. In one year there were ten young men who offered themselves for the ministry of the Methodist Church in this colony who professed to owe their conversion to him, and there are tens of thousand who keep him in their hearts, and would rejoice to see him revisit these shores. He was an eloquent man, and mighty in the Scriptures, and much people were added to the Lord by his means.

Then, after the lapse of several years, came the Rev. Dr. Somerville, whose work has not has not yet passed into history inasmuch as he is now in our midst. His example is a practical correction of the idea that the *afflatus* and enthusiasm of earlier manhood are the fit and special *nexus* for revivalistic power, and that preachers must subside as revivalists and give place to younger men as they advance in years. He is a man sturdy and strong, but slightly bent by the weight of years and study. Mr. Jones said that Dr. Cairns impressed him as one who should have lived just after the flood for his patriarchal appearance. Dr. Somerville looks all that, only he reminds one still more of the John Knox period. He is like the picture of an historic veterod, just stepped out of its frame into actual life. His presence is as a sign and testimony to these times, and to us at the ends of the earth. One wonders in seeing him that he can be so young as his years are said to make him, and in listening to him the marvel is still greater that one so old can still be so much younger than even his years. He is a wounderful man. God has evidently given him constitution which answers well to the demands of his heart, and of the enterprise on which it is easy to see he is fully set. A scholar of repute. a man who by birth, associations, and social qualities, has the *entrée* to the best society in his own country, and the beloved pastor of a large congregation to which he has ministered, and over which he presided for many years, he yet gives proof that, in the old Scripural sense, he is a man of faith, by relinquishing the personal and social advantages he has undoubtedly earned; leaving the comforts and endearments of home, at a time when most men regard themselves as entitled beyond question to the full enjoyment of those, and and stepping forth into the untried and the unkown, with his armour on, and the light of battle in this face, to the end that may win some more victories, and make other and larger conquests for his Lord, before he shall be called from triumphant warfare to an eternal reward. And yet men say that the age of faith is past! For them who can say this, no doubt it is. But the answer to the contrary is ready, nevertheless, to any who have eyes to see, and ears to hear. Dr. Somerville may, like his predecessor, be said to be a man *sui juris*. He is unlike any other preacher who has been amongst us. Alert as a boy, and supple as a gymnast, he possesses a mental flexibility and readiness in character. His discourses sparkle with points and figures, and his earnestness sometimes takes dramatic form, until his hearers are wrought up to a tension of interest which brings them into a responsive and perfect sympathy with the speaker. His methods are well chosen, carefully adapted, and rehearsed—if one may use the term—with patience, forethought, and judgment; but everything is subordinated to the meaning, purpose, and power of the message he bears, He is full of information, and of the spirit of his great enterprise. It is pleasant to listen to him, for the hearer is sure that he is in the presence of a sound reasoner, a thorough master of the theology, and a wise, well-tempered, Christian gentleman. He comes close home to his subject and to his hearers without being familiar; and however colloquial he may be, when it is befitting the case, he never by allusion, inuendo or passing remark touches the line where colloquialisms becomes low and ill-bred. He seeks to be an apostle to all classes, but there is nothing in his spirit, style, or manner to repel the most fastidious refinement. He is a master in Israel, and takes all the advantage of that relation for ministers as well as people are glad to sit at the feet of one of such attested competency, and whose evident sole wish is to become in the best sense, and for the best uses, all things to all men. We are convinced he is doing a great work, reserved for him by God, and which it is his distinction to have at once, the heart and the fitness to accomplish. May God Almighty grant that the best harvest of his life may be seen in the time to come to have been gathered from the labours of his riper and latest years.

Mr. Varley, who is the next in order, has the stamp also of a diverse originality. He has been taught in that same school where the effect of the teaching is not to subdue and destroy, but to bring out into salient and operative relief the gifts which are God's direct and individual endowment to man. He has not Mr. Taylor's logical grip and vividness of illustration, nor his native *al fresco nāivete* and sense of humour; nor Dr. Somerville's profoundity of thought and range of treatment, but he has an almost matchless power of speaking to the one great point. Paganini is said to have produced the marvellous effect that took the musical world by storm by the use of one string of his violin. Mr. Varley begins, continues, and ends with the A B C of religion, returning upon it again and again with every variety of phase, and every diversity of treatment, but he comprehends the heart of the entire question, and sums up the initial harmony of the completed life of God in the soul of man, in this brief gamut. He has the orator's presence, the orator's self-poise and command, and above all the orator's voice. He seems to be provided with a speaking apparatus which is all but perfect. Charles Clark's voice is not more distinct, and is not to be compared with it for mellowness and strength. His articulation is precise, clear-cut, and finished, and he enunciates his words effortless, and like one who could talk without strain or weariness from morning till night. There is none of the storm and tempest of the higher flights of passionate and electrical eloquence, but there is the eloquence of fitting and earnest speech in an animated, conversational tone. He speaks with a reserve force, with an unexhausted energy from which there is always much to draw, and his speech also is plainly subordinated to what he has to speak about. Mr. Varley began life in business; one cannot help being thankful that such a splendid voice as his has been rescued from the lower task of serving tables, to the higher service of mankind in the Gospel and kingdom of Christ.—*(S. Cross.)*

A HINT AND WHAT CAME OF IT.

Every man who observes the processes by which he has been educated, and studies with care the biography of others, can tell the value of a single hint. It matters not how that hint is obtained, he accepts the dictum of D'Israeli, that "Seeing much, and suffering much, and studying much, are the three pillars of learning."

Boyle said "he had learned more from frequenting the shops of tradesmen than from all the books he had read." Stanley says to ministers, "By talking with the humblest of the poor in the parishes where our lot is cast, we shall gain the best materials—materials how rich, and how varied, and how just, for our future sermons." And another on the same subject says "Many thoughts may be started, which like rough diamonds, you may polish and set in your sermons, and the giver of them will not know them."

The value of a single hint is seen in all the great inventions which are doing so much to benefit the world. The steam issuing from the boiling teakettle, suggested to the mind of Watt the capability of that agent to serve man. Stephenson asked himself the question "Can I not do for the locomotive what Watt has done for the steam-engine?" And taking a hint from others who were working in the same line, he was successful, and said to his friends "The time is coming when it will be cheaper for a working man to travel on a railway train than to walk on foot."

A little thing suggested to the mind of Guttenberg the idea of movable type in printing, which up to that time was not thought of.

Morse takes a hint from the gentleman with whom he travelled in the ship Sully, and is successful in introducing the telegraph, and although some tried to rob him of the credit of the invention, the court decided that having "sought and obtained the necessary information and counsel from the best sources, and acted upon it, neither impairs his right as an inventor, nor detracts from its merits."

The kite and string confirmed impressions which Franklin had concerning electricity, and led to the mode now adopted of preserving buildings from lightning. Galileo gets a valuable hint in the shop of a spectacle-maker. By placing the lenses in different positions in a tube, he finds that he has a magnifying glass. Hence the telescope. He goes into the cathedral, and the vibrations of the chandelier suggest the measurement of time by means of a pendulum.

The accidental meeting of stones in their fall down a deep chasm in the earth, suggested the idea of the construction of arched bridges. Castaway sailors, noticing the effect fire has upon nitre and sand, are able to give useful information in the production of glass, The tendons drawn tightly across the shell of a tortoise, from which, on being struck, musical sounds emanated, suggested the idea of the lyre. The falling apple suggested to Newton the general law which regulates all falling bodies. Arkwright tells us that he derived the first hint of some of his valuable inventions, by seeing a red-hot bar elongated, by being made to pass between rollers. And it is not merely in discoveries and inventions that hints are valuable; they are valuable to every observing man.

The philanthropist is benefited by what he sees, or hears, or experiences. The sufferings John Howard endured in common with passengers with whom he sailed to Portugal, led him to devote his life to philanthropy. He learned in suffering what he taught through life.

John Wesley wanted money to pay the debt on his churches, when he received a hint which affected the whole internal arrangement of the Methodist Episcopal Church.

A friend suggested that each member should pay a penny a week, and promised that he would take the responsibility of collecting from a dozen.

Government of Maharashtra
on 28 February, 2020

Having this duty, the collector was soon directed to inquire about the character and spiritual wants of the people, and became the class-leader or under pastor.

Why not send the Bible to Wales? was the question suggested when a little Welsh girl was seen going miles every week to read the Bible. If to Wales, why not to Ireland, and Scotland, and France, and other countries, and the British and Foreign Bible Society was soon started.

Rev. Dr. Rice suggested to Dr. A. Alexander the establishment of a religious newspaper, and Dr. Alexander accepted the suggestion, and became the originator of religious newspapers.

Thomas Ellwood, a pious and learned Quaker, said to Milton "What hast thou to say of Paradise Found?" Some time after that, he showed Mr. Ellwood Paradise Regained, and said to him "This is owing to you; for you put it into my head by the question you put to me at Chalfont, which before I had not thought of."—(*N. Y. Evangelist.*)

TELEGRAPHIC NEWS.

Paris, October 19th: The Minister of the Interior contradicts a report that there was to be any modification in the composition of the French Ministry.

London, 19th: Suleiman Pacha is still reconnoitring.—A heavy cannonade is going on in the Schipka Pass.—The Mansion House Fund for the relief of the Famine in India now reaches the sum of £400,000.—The vessel conveying Cleopatra's Needle to England, which was abandoned in the Bay of Biscay in consequence of a gale, has been recovered and is proceeding on her way.

20th: The Russians have resumed the bombardment of Plevna, and an assault on the Turkish position is considered imminent.—Advices from the Seat of War in Armenia state that Ismail Pacha is evacuating the Province of Erivan.—OBITUARY.—Major General John Gwilt, C.B.

21st: It is announced from Bucharest that the Roumanian troops have thrice attacked the great redoubt at Grivitza, but each time without success.—Osman Pacha telegraphs that on the 19th the Russians attacked the Turkish right wing and were repulsed with heavy loss. A Russian attack to the east of Plevna has also been repulsed.—A Turkish official despatch denies that Rachid Pacha capitulated after the battle at Aladjadagh on the 15th instant, but that he still occupies a strong position at Hassantepe with Ahmed Mukhtar Pacha near Aladjadagh.—The Russian Artillery reserves have been called out for service.

22nd: A Russian official despatch states the Russian loss at Aladjadagh on the 15th instant to have been 1,431 men.—Russian troops have arrived before Kars and summoned the garrison to surrender.—Russian troops are also marching towards Erzeroum.—On 14th instant General Tergukasov repulsed an attack made by Ismail Pacha, who is now retreating.—The Roumanian loss in the three attacks on the Grivitza redoubt amounts to 900 men.—The Porte is sending reinforcements to Trebizonde.—The insurrectionary movement against the Russian rule is spreading in the Province of Daghestan.—A terrible colliery exposion has taken place at High Blantyre, near Glasgow. It would appear that 400 men were in the mine at the time of the explosion, all of whom it is feared have perished.

23rd Later intelligence from the scene of the terrible colliery explosion states that 219 men were in the mine at the time of the disaster, and it is feared that all these have perished. Thirteen bodies have been recovered and one man saved.—Suleiman Pacha has been inspecting Rustchuk, and the main body of his army has fallen back on Kasgrad. A daring reconnaissance from Medjedie has been made by the Russian troops, who approached Bazardjik and Silistria.

24th: A despatch from Chefket Pasha at Orchanie has been received, in which he states that the Russian Cavalry is scouring the country to the west of Plevna, and that heavy skirmishes are taking place.—Reouf Pasha announces that the Russians are heavily bombarding the Turkish positions in the Schipka Pass.—A despatch from Suleiman Pasha states, that the Russians attacked Karahassan, but were defeated and compelled to fall back.

Alexandria, 24th: Latest intelligence from Abyssinia is dated the 14th September, at which time peace had not yet been signed. King John having completely defeated Prince Menelek, insists upon Massowah being ceded to him No official confirmation of this news has been received, but according to latest despatches, Gordon Pacha has telegraphed for an Egyptian war vessel to meet him at Massowah.

London, 25th: Ghazi Ahmed Mukhtar has been reinforced and is now strongly entrenched at Zewin.—A despatch from Reouf Pacha states, that the Turks have been vigorously bombarding the Russian positions in the Schipka Pass, and have silenced the enemy's batteries —Latest advices from Armenia state that the Russians have made a vigerous attack on Fort Tahmaz, one of the forts around Kars, which has been repulsed. The Russians have arrived at Soghanli. Ismail Pacha on the 23rd instant was at Zedekan, and will join Ghazi Ahmed Mukhtar at Zewin. General Tergukassow is following up Ismail Pacha.

PASSENGERS SAILED.

Per P. and O. Str. *Bokhara*, 22nd :

For Southampton.—Mrs and Miss Phayre, Mrss Burke, G Cooper, H B Addis and infant, (General) Mercer, W Duncan, child, and two infant, Melvin, Lt-Col and Mrs Dyneley, Mrs Robinson and four children, the three Misses Thom, Messrs S Brierly, C Reece, and Louis French.

For Brindisi.—Mrss Cannarton, McLeod Innes and family, Colonel and Mrs Barton, Messrs Lumsden, Richard Oliberts, J Machon, and Strange.

For Venice.—Messrs R S Blades, J C Shaw, P L Roy, Mr and Mrs J S Wood, and Capt G H Trevor.

For Suez.—Mr F W Marriott,

For Gibraltar —Mr Alvares.

For Aden.—Mr Le Nauze.

PASSENGERS ARRIVED.

Per P. and O. Str. *Sumatra*, 19th :

From Southampton.—Commander F R Dicken, Mr and Mrs G Knox, Mrs Hojel, Mr and Mrs S rachan, Messrs A T Arundel, J Cuchman, T Stacey, W G Pullen, R Allison, P S Tumbler, A W Ray, J Suttcliffer, A Machan, W A Liddle, and A M Poole.

From Venice.—Capt Elliston, Messrs K S Whiteway, T Shaw, Lieut Col Stuart, Mr and Mrs T mbler, Mr and Mrs D Smith, Mrss Brandreth, Ashton Brandreth, Chabot, Col M Thomson, Miss Parker, and Mr and Mrs White.

From Brindisi.—Messrs W Russel, P E Lockwood, C H Paine, F Pace, C Lenghurst, Mr and Mrs Hunter, Baron J Bintinck, Miss Wealleus, Chevalier de Manners, Mrs Cochrane, and Col and Mrs Panter.

Per Str. *Arabia*, 21st :

From Genoa.—Mr Henry Z Darrah, Signor Frigerio, Mrss Wilson, Waterhouse and four children, Elizabeth Hartheman, Elizabeth Dannenburg, Bertha Robinson, Miss Wilson, Mr and Mrs Shaw and one child, Messrs Jackson, Wirth, Sumer, Pereth, Richter, Barnes, and Radiate.

From Naples.—Signor, Commendatore G Gallian, and Captain Hodnett.

From Messina.—Mr G Deliberto.

From Port Said —Mr Emil Smidth.

From Suez.—Mr Abel Mutton.

Per P. and O. Str. *Deccan*, 24th :

From Southampton.—Mrs and Miss Carnegy, Col Arbuthnot, Mr and Mrs McAndrew, Messrs L H Philpotts, W L Forman, Rev A W and Mrs Irwin and infant, Miss Irwin, Mrss A Mackenzie, Neill, Messrs C J Lucas, M P Lucas, Mrss Bradshaw, F A Green, Miss Phillips, Miss Corrie, Dr and Mrs Solons, infant, and three children, Mrs Candy, infant and child, Mr H Bertie, Mr and Mrs H W Thompson, and infant, Miss D Young, Col E G Langmore, Lieut Col H Newdigate, Miss McIver, Arbuthnot, Mr C Davies, Col Mrs Larpent, Miss E B rhan, Mrs Fellowes, Major J P C Anderson, Lieut Mrs S Churchill, Messrs S Whymper, D Carnegy, Mrss Spens child, and two daughters, Wotton and infant, Langley and child, Miss Froude, Messrs H W Mann, F Rogers, T Austin, T E Currell, W Dossett, W Wanters, Mrss G Atkins, Ridgers, Messrs C Lambourne, McCarthy's two children, J Scott, R Swarbrick, D Polson, Mr and Mrs Riddell, Messrs Higgins and W Madge.

From Malta.—Mr H S Dumaer.

From Suez.—Mrs Waterfield, Mr E and Mrs Gay, Mr and Mrs Hills, Doctor J Cruikshank, Major J J Keen, Messrs J O B Scales, J Landale, B Moore, Surg Major Colston, Major Butler, Mr R N Dawsey Col Sturt, Mr and Mrs Hilford, Surg-Major M Jones, Mr Barkhausen, Mr and Mrs Anderson, Mr and Mrs McConaghey, Mr and Mrs Peppe. Doctor J Arnott, Messrs G Peppe, R L Davies, J Masters. J D Walker, Webbe, Capt and Mrs S S Jacobs, Major and Mrs McNeill, Sergt-Major and Mrs Cook and Master Cook, Major and Mrs Turner, Messrs H W King, F F Reed, C Stuart, Somerlette, Sto Elvire and three religieuses.

Per Str. *City of Poonah*, 25, from London :

—Capt and Mrs Petterson, Lt-Moneypenny, Lt and Mrs Wynyard, Mr Butcher, Mr W Read, Dy Surg Genl Christison, Mrs J Birch, Capt Mackie, Lt and Mrs Bird, and Mr and Miss Abbott.

Domestic Occurrences.

MARRIAGES.

ROYAL—WILSON—Oct. 11th, at Lanowli, by the Rev. S. Stead, Archdeacon, Mr R. Royal, of Decksal, to Mrs. A. Wilson, of Punchgunny.

DEATHS.

NEILL—October 12th, at Agra, William Neill, Esq., Agent, Bank of Bengal, aged 36 years.

MORLAND—October 2 th, at Colaba Point, Bombay, John, the infant son of Henry and Fanny Helen Hannah Morland, aged, 6 days.

MITCHELL—Oct. 20th, at Bombay, of cholera, Mr. Rhodrick Murray Mitchell, 4th Officer s. s Chyebussa.

CRITCHELL—Oct. 21st, at Poona, George Edward Larkin, son of Mr. George William Critchell, aged 2 years and 8 months.

WHITCOMBE—Oct 24th, at Bombay, Julia, wife of Mr. J. C. Whitcombe, Assistant Superintendent Revenue Survey and Assessment, Poona and Nasik, aged 36 years.

"BOMBAY GUARDIAN."

Subscriptions received from 20th to 27th Oct, 1877

at the new rate.

General C. Birdwood, 3rd April 1878, Rs. 9-4; H. M. Birdwood, 12th April 1878, Rs. 9-4; Rev. A. Nottrott, 27th October 1878, Rs. 7-10-6; Rev. David Whitton 25th May 1877, Rs. 7-10; Rev. J. G. Cooper, 31st July 1878, Rs. 7-10; G. I. Catley, 31st December 1877, Rs. 1-4; J. White, 30th September 1878, Rs. 7-10; Robt. Anderson, 10th August 1878, Rs. 7-10; Major W. Virtue 29th November 1878, Rs. 7-10; R. Raymond 31st October 1877, Rs. 1-8.

Advertisements.

THE Rev. Buchanan Blake B. D:, will deliver the first lecture of a course of four on the Religion of Christ, on Monday, 29th October at 8 P. M., in the Hall of the Free General Assembly's Institution.

All, especially English speaking Natives invited

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